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ART. I. *Persecutions of Catholics in Cochinchina and Tungking, from 1626 to the present time.* Communicated for the Repository by J. T. D., Singapore.*

THE Catholic missions in Tungking and Cochinchina are divided into three vicarships, that of Eastern Tungking, that of Western Tungking, and that of Cochinchina. Where the succession of the Catholic hierarchy has not been established, as in pagan countries, the bishops are known by the name of *vicars apostolic*. A vicar apostolic is not necessarily a bishop, though generally he is, and as it is thought expedient that he should take the title of the see which he administers, he receives the title of some ancient bishopric, now in the hands of infidels, and is called a bishop *in partibus infidelium*, which is often abbreviated and written, bishop *in partibus*. Thus the official title of the bishop of Cochinchina is "John Louis, bishop of Isanropolis, vicar apostolic of Cochinchina." The vicarship of Eastern Tungking is occupied by the Spanish Dominicans, while the two others are supplied by French missionaries. In 1830, there were in the whole kingdom twenty European missionaries, including bishops, viz., five Spanish Dominicans in Eastern Tungking, seven French in Western Tungking, and in Cochinchina seven Frenchmen and one

* The authority from which this article is prepared, (with an exception or two of little importance,) is the "*Annales de la Propagation de la Foi*." A large portion of it is merely a translation of extracts from letters and other documents scattered through the different number of that work. Some account of the missions in Tungking were given the Repository for Nov. 1839, see page 329.

Italian Franciscan. Each of the three missions had two bishops, a principal and an assistant, except the diocese of Cochinchina, which had a bishop, but no assistant bishop. These twenty Europeans had under their superintendence a considerable number of native priests. The number of Christians being large, (amounting to about four hundred thousand,) and the number of missionaries, as we have seen, small, the efforts of the missions were directed chiefly to the care of those already converted, though the number of adult pagans received into the church was several hundreds each year. In the vicarship of Western Tungking, there were two Latin schools, at some distance from each other, for educating native priests and catechists. In one of these schools there were sixty students, and in the other forty. The larger school was taught by a European priest, and four native masters, and was divided into five classes. The boys were required to talk Latin in the school, in order that they might become familiar with it. The assistant bishop had a higher school, consisting of twenty students in theology. There were two similar seminaries in the vicarship of Cochinchina.

From the year 1626, when an Italian Jesuit, Baldinotti, first introduced Christianity into Tungking, till the present time, few years have passed without more or less of persecution. We find notices, at different periods, of nine missionaries who have been publicly executed for preaching Christianity, whilst others have died in prison, and others in exile. Those missionaries who have suffered martyrdom have been obliged usually to keep themselves in concealment, and to pass their lives amid great privations and hardships. Their story furnishes scenes of touching interest, not surpassed in the history of the ancient martyrs. Among the native Christians, martyrs have not been wanting, though they have not been very numerous. This has not been owing to a want of firmness on the part of the converts when put to the test, but to the policy of the government, which has reserved the severer forms of punishment for the priests, European and native, while the bamboo and the exaction of money have been resorted to with the common people.

Before speaking of the persecution at present existing, we advert for a moment to the political condition of the country. The Cochin-chinese and Tungkingese are substantially the same people, and are now under the same government, although in former times they have usually existed as two distinct nations. In the year 1774, when Cochinchina was nominally subject to Tungking, a rebellion broke out, which led to a state of anarchy that continued till 1802, when Gia-

long, the legitimate king of Cochinchina, assisted by a few Frenchmen and other foreigners, whom he had called in to aid him in disciplining his army and in erecting fortifications, succeeded in subjecting the whole of Tungking, as well as Cochinchina, his hereditary kingdom. Two Frenchmen, M. Chaigneau and M. Vannier, were raised to the rank of mandarins, and remained at court till 1825, when they took their departure, M. Vannier taking with him to France the Cochinchinese wife whom he had married. During the reign of Gia-long, Christianity was partially tolerated, in gratitude probably for the judicious counsels and important services rendered to him in the days of his adversity by the bishop of Adran. In 1819, Gia-long was succeeded by the present king Ming-ming, who has never shown himself otherwise than unfriendly to Christianity, and to foreign priests in particular, though he did not institute a severe persecution till 1833, when he issued an edict dated Jan. 6th, of which the following is a part.

“For many years, men from the west have preached the Christian religion and deceived the lower class of people, to whom they declare there is a place of supreme happiness and a prison of frightful misery. They do not respect the god Phat [Budha], nor adore ancestors, which are certainly great crimes against the prevailing religion. Besides they build houses of worship, where they receive a great number of persons that they may seduce women and young girls. We therefore command all who follow this religion, from the mandarin to the lowest of the people, to renounce it. We require that all officers examine carefully all Christians living in the territories under their jurisdiction, ascertaining whether they are disposed to obey our commands, and constraining them to trample the cross under their feet in the presence of the officers. If they will do this, let favor be shown them. Let cognizance be taken of the houses of worship and of the houses of the priests, that they may be demolished. Hereafter, if any one is found professing these abominable customs, he shall be punished with extreme rigor, in order that this religion may be destroyed to the root.”

It soon appeared that this edict was not an idle threat. It was everywhere carried into execution, though with different degrees of severity in the different provinces and districts, according to the disposition of the local officers. “The high mandarins of the province of Nghé-an,” says one of the missionaries, “manifested a zeal against us that was truly diabolical. They even went far beyond what the royal edict required. They were determined to make

every Christian apostatize. Fortunately, most of their subalterns manifested either a weaker zeal, or a stronger love of money, so that the great majority of our Christians bought themselves off from appearing before the higher officers, saying that they were Christians, and could not on any consideration abandon their religion. Thus scarcely any appeared before these high mandarins, except those who had already been a disgrace to religion by their unchristian conduct. There were about a hundred of them, out of the twenty-four thousand Christians in this province. Of this hundred, ten only stood firm, and bore the torture courageously. They were then put in prison with the cangue about their necks, and their feet in the stocks. There they still remain. One of these brave confessors was a convert whom I had baptized only fourteen days before. The apostates, although false hearted Christians, did not altogether abandon us except externally. Several of them wrote to me offering to do penance, and reminding me of St. Peter's denial of Christ; for they all have this story by heart. Besides, some of the mandarins had the art to put them in mind of it. From the commencement of the persecution, one of these cunning officers, has addressed all Christians whom he has met with after this fashion: 'You are very foolish to expose yourselves to such sufferings. Do you suppose you can resist the king's edict? Consider now, religion is an affair of the heart, and does not lie in externals. Renounce it, then, for two or three months, and after that you can return to it again. Look at your St. Peter, who denied his religion three times, and yet to what a high dignity he was raised.' "

Soon after the commencement of the persecution, Peter Tuy, a native priest, was apprehended and condemned to death. The officer, the soldiers, and the great crowd of spectators who accompanied him to the place of punishment, declared they had never seen a man go to his execution with such firmness. "It was because they had never before seen a man die for Jesus Christ." The presiding mandarin offered him a small sum of money, the usual largess bestowed by the king upon condemned persons, who commonly make use of it to intoxicate themselves. But Tuy replied that he wanted nothing, and his head was immediately struck off. After the death of this martyr, a considerable number of men with their wives and children were seized and imprisoned, each one wearing the cangue. "It should be known that to be thrown into prison in Tongking is a punishment of no ordinary severity. Imagine to yourself three hundred persons confined in a room by no means large, and with no

opening but the door. All carry a heavy cangue, and at night all have their feet in the stocks, so that they cannot move, whatever necessity there may be for going out. In the daytime, they can sometimes prevail upon the guards to let them leave the room for a moment. With this exception, they are not only kept in this single crowded room, but each one in the very spot assigned him. You can imagine the pestilential exhalations of such a place. The prisoners must not only lie on the bare ground, but in the most loathsome filth. Add to this the biting of the vermin with which every cangue is covered; and to this again add, the hunger with which they are tormented, since those who are imprisoned for only a short term, and those whose sentence is not yet pronounced, are obliged to get their food as they can. The others who have received their sentence, are supplied with a little rice and salt, the half of which is retained by the men charged with the distribution. Such is the punishment for the lighter crimes. Those doomed to death are put into a prison still more horrible, from which they never go out night or day. They are loaded with chains, and a cangue of great weight, and are constantly in the stocks. The door of this dreadful place is never opened except to lead some victim forth to execution. Once in three days a little rice is passed in through a small opening, barely enough to make the sufferers feel the horrors of hunger, and to keep them alive for greater sufferings."

The following extract from a letter of the missionary M. Marette, will show how far the edict was observed in a district in which the governor was himself a Christian. "The western district which I occupy is divided into four parishes, each parish having two native priests. The parishes have each about three or four thousand Christians, distributed into thirty communities, so that my district embraces in all some fifteen thousand Christians, scattered among a hundred and twenty communities or churches. Some of these communities consist of not over twenty persons, while others have six hundred. Sixty out of the hundred and twenty possess each a church, sixteen have a priest's house, and fifteen have a temporary building for lodging the priest when he comes to hold services. In the other communities the priest lodges with some of the people. There are also five convents, having each about fifteen inmates. Each parish has about thirty persons for the service of the priests and the care of the Christians. Most of these are young persons, except four or five who are catechists. I come now to speak of the persecution in the district. Although the edict was issued on the 6th of January, I

had no knowledge of it till the 29th of the same month. I had just come from visiting several churches, and had been joined by M. Cornay, a missionary destined for China. I thought first of concealing myself with my companion in the village where we then were, but I found it necessary to seek a hiding-place elsewhere. That night I descended the river and reached a place of security, my companion being lodged on the opposite shore of the river. Here I waited the progress of events. The edict was soon published in all the villages; and each village, whether Christian or pagan, was obliged to buy a copy; for the mandarins give nothing to the people without pay, not even the orders of the king, nor their own. Almost everywhere the Christians hastened to pull down their churches and the houses of the priests, hiding the materials, as these buildings were all of wood. They then leveled the ground and ploughed it up, and after a few days all wore the appearance of a garden. I had consulted the governor who is a Christian, and was told by him to leave nothing standing. There remain in this district but two churches, which owe their preservation to their having the external form of private houses. Soon after the publication of the edict, the officers of each local mandarin appeared in the different villages to enforce its execution. These underlings began by exacting a sum of money for exhibiting the order of the mandarin, and on going away, after having been liberally entertained for several days at the expense of the village, they extorted a ransom larger or smaller according to the ability of the people. It is generally necessary also to subsidize the local mandarins, this being usually the easiest plan to avert mischief. None of them are anxious to execute the orders of the king, but all seize greedily upon the occasion to wring from the poor Christians, their morsel of food. But difficulty arises when the mandarin is not only covetous, but also an enemy to their religion, and aims both at their money and their faith. Commonly, however, religion may be saved by the sacrifice of property, for money is the great thing with the mandarins. I know of but one mandarin in this district who has resorted to violence. Although he owes his place to the Christian governor, still he has apprehended the leading Christians under his jurisdiction, subjecting them to the cangue and the bamboo until they have signed a writing of apostacy, and even then not releasing them till he has obtained a ransom of two or three thousand francs. The cupidity of his officers was so great that they hunted out some families of Christians in the pagan villages, and visited the remote communities ensconced among the mountains. We have three hun-

dred Christians in a wild region whose inhabitants are called savages (though this word is applicable only to the country and not to the people). Eighty-eight Christians of one of these hamlets could not procure their redemption with a less sum than eleven hundred francs, which they borrowed at so high a rate of interest, (even legal interest in Tungking is thirty per cent.,) that they will probably be ruined. I suppose that the Christians of my district have paid not less than fifteen or twenty thousand francs, an exorbitant sum here, especially the present year, when the taxes had already impoverished the people.

“It remains to speak of the revolt which followed the edict of persecution. Every one, Christian and pagan, as soon as he heard of the edict, recalling the experience of the past, predicted a revolt and the fall of the king. In fact, at this crisis, the enemies of the king, already in motion, promised themselves victory, and continued with new ardor their preparation for war by sea and land. It is said that the cross is borne upon the flag of the rebel fleet. The rebel chiefs do not exactly pretend to honor the cross, but to make use of it rather as a bugbear to alarm the king. I am not aware that this proceeding has been the occasion of the persecution, since the king does not charge the Christians with the crime of rebellion. The point aimed at by the rebels is to restore the ancient dynasty, which lost the throne forty years since, or perhaps to elevate the legitimate successor of Gia-long, who was set aside. I have not been able to ascertain precisely what is their design. I am disposed to think that the ancient dynasty of Tungking, called Le, can hardly be expected to succeed, although this would please the Tungkingese. But the pretender of the Cochinchinese dynasty, named Hoang-ton, whose rights were disregarded, might possibly be raised to the throne. This change would satisfy the Cochinchinese but not the Tungkingese, who wish to recover their lost power over Cochinchina, and to restore their own princes, whose government the old men love to praise. In 1829, the king required the people of Tungking to assume the costume of Cochinchina, an act which greatly alienated the hearts of the Tungkingese. The women especially were exasperated when obliged to wear trowsers after the fashion of the Cochinchinese.”

Our next extract is from a report of the assistant bishop of Western Tungking, Mgr. Havard.

“We have found it difficult to preserve our college, consisting of more than sixty Latin scholars. The edict required the destruction of every college and ecclesiastical house. It was, thus, impossible to keep these scholars together in one place, nor could we dis-

miss them all to their homes without inflicting a mortal blow upon the Annamitic church, the preservation of which depends upon a native clergy, who alone can go and come in times of persecution, when Europeans can with difficulty leave their places of retreat. But without a college a native clergy could not long be maintained. Therefore, after imploring direction from the Holy Spirit, I called to me the different teachers of the seminary, and spoke to them thus: 'now is the time to display a generous courage, and to sacrifice yourselves for the interest of the church. Go with confidence in the power and protection of the Great Master who has chosen you to be his disciples; go take with you each twelve pupils, and lead them about with you from place to place according to circumstances, when pursued in one village, flee to another. Thus charge yourselves with the education of these young men, and leave the rest to me.' These words filled them with a courage which I did not expect. They all declared they were ready to die at their post. I then sent them away, each master with twelve scholars, to different villages, not far from the one in which I live, and our college has thus been kept alive nearly a year. I have the pleasure of seeing three and sometimes four classes come to attend my mass on Sundays at midnight, and to hear the instructions which I then give them. Their courage, their joy, their diligence, and the progress they make, afford me great consolation in these critical times, when every one stands in fear for his head, or for his property, or for both together. Life with us is every moment in danger. We cannot count upon a day, or upon a night of repose. We are constantly on the watch. Two or three underground retreats are prepared where we may hide, but they are much of the time full of water. Privations of every sort, hunger, and death, we are familiar with. But we fear not death. Happy to suffer in so good a cause, we have a quiet mind. Our sacrifice is presented. The victim is ready. Come executioner when thou wilt. For myself, I would not exchange my place for the best situation in the world. There are pleasures in that condition in which one puts himself entirely in the hands of Providence, and has nothing to hope for in the wide world except from God whom he serves."

Some time after the edict of persecution, which we have quoted, was published, it was discovered that a considerable part of the edict had been kept secret, having been communicated only to the high officers. A copy of the entire edict was afterwards obtained from one of the chief mandarins favorably disposed toward the Christians, and a translation made, from which we take a few sentences: "Since

the number who have embraced this doctrine is very great, the work of drawing away the people from their error cannot be accomplished at once; for if the laws should be strictly enforced, it would be necessary to put to death a great multitude." After directing that the common people should be instructed and warned in respect to their error, and that all the information possible should be collected respecting churches, houses of priests, &c., the edict proceeds thus: "Seize upon the leaders of this religion, making use of stratagem rather than force. With regard to the Europeans, they must be sent immediately to the capital, under pretext of receiving our orders to translate European documents. The native priests you will retain in the chief towns of the provinces, under strict guard, that there may be no communication between them and the people. But watch carefully over the inferior officers, that they do not take advantage of the occasion to arrest the Christians without distinction. Publish not this edict." It thus appears to have been the design of the king to exercise his severity upon the leaders and priests, and we shall soon see that his anger was directed particularly against the foreign priests. M. Gagelin, missionary apostolic, from the commencement of the persecution had been driven from one hiding-place to another. Concluding, at length, that he should not be able to escape his pursuers, and unwilling to endanger the Christians who afforded him a retreat, he determined to present himself voluntarily before the judge of the district, in the hope that an explanation with the magistrate would put him out of danger. But he was mistaken. The mandarin, wishing to secure to himself credit with the governor of the province, reported that he had apprehended a missionary. M. Gagelin was immediately sent to Hué, the capital, and thrown into prison. The Christians contrived to keep up an intercourse with him while in prison, and through them a correspondence was carried on with M. Jaccard, another missionary, who at first succeeded in visiting M. Gagelin, but was afterwards cut off from all intercourse with his suffering friend except by letter. These letters happened to be preserved, and do honor to both the writers. One of the letters of M. Gagelin we here present somewhat abridged. It is worthy of a man who had lived well, and was about to die well.

"My dear brother,—The intelligence you send me that I am irrevocably condemned to death, gives me great joy. The mandarins know of no pleasure like mine. *Lætatus sum in his quæ dicta sunt mihi: in domum Domini ibimus.* Martyrdom, though I am unworthy of it, I have desired from my infancy. In a little while I shall appear before

my Judge to give account of my sins; for the evil I have done, and for the good I have left undone. If the rigor of his justice makes me fear, on the other hand his mercy makes me hope. I forgive all who have injured me, and desire the pardon of all whom I have offended. Write a few words in my name to my relatives. I have two sisters, an uncle, and an aunt, I shall not forget them in heaven, where we shall meet again I hope. I leave the world without regret. The view of Jesus crucified is my consolation under whatever of bitterness there may be in death. *Cupio dissolvi et esse cum Christo*. I have but one other wish: it is that I may meet you and father Odorico for the last time." F. GAGELIN. Hué, 14th Oct., 1833.

On the 17th he was taken from prison and strangled. The sentence pronounced against him, as he was proceeding to the place of execution, was in these words: "The European Tay-Hoai-Hoa is guilty of having preached and spread the religion of Jesus Christ in several parts of this kingdom, and in consequence is condemned to be strangled."

On the 23d of the same month, Paul Doi-Buong, captain of the royal guards, suffered martyrdom. M. Jaccard and M. Odorico, who had been apprehended, were exiled to a district in the northwestern part of the kingdom, where M. Odorico died under his sufferings. M. Jaccard was afterwards brought back to Hué, and there kept in prison. What was his fate we have not learned.

We have now to present, in the martyrdom of M. Marchand, a case of suffering that cannot fail to excite sympathy. The account contained in the *Annales* is from the letters of M.M. De la Motte and Marette. We have only room for an abridged narration.

M. Marchand left France in 1829, and came to the southern part of CochinChina. When the persecution commenced in 1833, he concealed himself in the houses of the Christians, though he was more than once obliged to retire to caves and jungles. In the meantime a rebellion broke out in that part of the kingdom, and at the same time the Siamese took advantage of this revolt to make an incursion into the Annamitic territory. Their success was limited to taking prisoners a considerable number of CochinChinese, among whom were M. Régéreau, several native priests with their pupils, and about fifteen hundred Christians. M. Marchand fell into the hands of the insurgents, who in the hope of strengthening themselves by attaching the Christians to their party, permitted the missionary to perform publicly the services of his religion. After this nothing was heard from him for two years and a half, as all communication, even

by letter, was cut off. The rebels, under their chief Khoi, had shut themselves up in the citadel of Gia-dinh, formerly the royal residence, and here defended themselves against the power of Ming-ming, until September, 1835, when the king succeeded in taking the place by assault. Twelve hundred persons were found in the citadel, all of whom except six were put to the sword. Among the six thus reserved was M. Marchand, who was to be distinguished by a punishment of dreadful cruelty. Enclosed in a cage, he was carried to Hué, and there examined, surrounded by instruments of torture. "Are you Phu-Koi-Ohon?" (the appellation given to the bishop by the king.) "No," replied the missionary. "Where is he?" "I do not know." "Are you acquainted with him?" "I am, but I have not seen him for a long time." "How many years have you been in this kingdom?" "Five." "Did you assist the rebel Khoi in carrying on the war?" "Khoi took me prisoner and carried me by force to Gia-dinh, where he kept me strictly guarded, in a place from which he did not permit me to go out. There I was the whole time, occupied in praying to God and celebrating the mass: I know nothing of the art of war." "Did you send letters to Siam and to the Christians of Dong-nai to persuade them to come to the assistance of the rebels?" "Khoi ordered me to do so, but I refused, declaring that my religion would not permit me, and that I would rather die than do so. He brought letters to sign, which I took and burnt in his presence. He was enraged and confined me more closely than ever." As the missionary persisted in denying the charges brought against him by some of the rebel chiefs, who when examined accused him of being an accomplice, with a view probably to please the king and lighten their own punishment, he was put to the torture, and the flesh was burnt and torn from his thighs with red-hot pincers. After this he was put into a cage, so short that he could not lie down, and so low that he could not sit up, and here was kept for a month and a half. The amount of suffering inflicted upon the missionary was greater than that to which the rebel chiefs were subjected, as if to prove that the king had other reasons for proceeding as he did with the foreigner, than the pretended crime of connection with insurgents.—The scene which we are next to exhibit was witnessed by a catechist who made report to M. Marette.

M. Marchand was brought to the place of torture, and when he looked in and saw the fire and the bellows, and the men heating the irons which had already been applied to his flesh, and inflicted wounds that were not yet healed, he started with an involuntary feeling of

horror. The executioners took hold of his legs with a firm hand and extended them. At the signal of the criminal mandarin, five other executioners seized five large pieces of redhot iron, each a foot and a half long, and placed them upon the flesh of his legs and thighs in five different places. At the moment he raised a piercing cry of agony. For a long time the irons were held upon the flesh, which was consumed little by little, until the irons were cold, when they were again placed in the furnace for the second stage of torture. Soldiers were stationed behind the executioners to beat them, in case they showed any feeling of pity or humanity. We pass over a part of the painful details, and hasten to the closing scene. "Arrived at the execution ground, two men with cutlasses, standing on each side, seize hold of the sufferer by the breast and cut off two large pieces of flesh which they throw upon the ground, and then from his back they slice still longer pieces, and next they descend to the legs and repeat the operation. But nature can bear no more. The head of the victim hangs down—death has come to his relief. The body was then divided into four quarters, and the head cut off. The head was sent through the whole kingdom and exposd to view everywhere, after which it was broken up in a mortar, and the remains thrown into the sea, as had before been done with the body." The execution occurred on the 30th of Nov. 1835.

The latest intelligence we have from these interesting and afflicted missions is contained in No. 59 of the *Annales* for July, 1838, in which it is stated that the persecution was still continued, and that on the 27th of Aug. 1837, another missionary, M. Cornay was beheaded.

P. S. Since the preceding paper reached us, we have received the *Friend of India*, from which we take extracts of two letters published in the *Bengal Catholic Expositor*. See *Friend of India*, Jan. 23d, 1840, page 59. The first, is from P. Andre, dated 7th July, 1829; the second, is from Mgr. Cuenad, bishop of Metellopolis; and both are addressed to Mgr. D'Isauropolis. By reference to a former page (337), our readers will perceive that M. Jaccard suffered death September 21st, 1838. The persecution seems to rage unabated. Several suffered death in 1839; and two native priests were executed in January, 1840. One of the late number of the *Annales* contains a letter from M. Jaccard, dated at Cam-lo May 9th, 1836, in which he says:

"I wrote you the 16th of last May from my retirement in Ai-Lao; since that date, I have been recalled to the plains of High Cochinchina."

china, to be again occupied in the service of his majesty, who in spite of the need there is of my ministry, is not ashamed to keep me prisoner, confounded with brigands. * * * Do you wish to know how he employs me? Always in translating. From the month of September to the end of January, I have explained the maps of the five quarters of the globe. He requires the minutest details on the extent, the population, the forces, the manners, and the religious of all countries. It is a difficult and very delicate task. However, he can thus see that the most barbarous people are idolaters like himself; and that even India, from whence his gods came, is not the land of philosophers. You will easily perceive that Ming-ming has not permitted me to say the holy mass; there was one time when he would not let me have any books. It is now about three months since he seized some books in my house near the capital, and sent me a part of them." The following are the two extracts.

(1.) "I have to announce to you the death of two Tungkingese, who here shed their blood for the faith on the 12th of June of this year 1839. They were beheaded near the port of Cua-thuan-an, the principal port of Hué. Their bodies were first cut into five pieces, and then cast into the sea. I present you an abridged account of what concerns these two martyrs. In 1836, in the persecution which took place in the prefecture of Thanh-dinh, at the period when the prefect was examining those who belonged to the religion of Jesus, these two men were both soldiers, and served in the canton of Hai-duong. Many of the soldiers yielded to the violence of the tortures, but three from amongst them, in spite of the most cruel torments, remained firm, and the scourges, torture, and heated pincers of the executioner found them unshaken. The artful caresses of the mandarins gained no more than these torments. Conquered at length by these heroes of the faith, the mandarin wrote to the king, that he had employed every means to subdue them, but that he had not been able to succeed in making them obey the king or apostatize from their faith. The king, irritated at the information, severely chid the mandarin: "What!" he wrote in reply, "have the mandarins of the other provinces been able to make my orders listened to, and cannot you do so too?" The king afterwards charged him to try to seduce the martyrs by persuasion; to give them money, to cheer them up, and to induce them to obey him. Docile to the orders of the king, the mandarin faithfully executed his wishes; he put every resource into action, he called them to him in private one after another; nevertheless he could obtain nothing from them. At last the mandarin ordered ten ligatures to be given to them, saying, "take each of you these ten ligatures and go your ways. If any body asks you the reason why the mandarin has pardoned you, answer him: 'Our affair is terminated.'" Our three companions having gone out, began to say amongst themselves, we have received this money from the king, and though we have not trampled on the holy cross, people will not fail to look upon us as apos-

tates who have trampled on it: perhaps even the mandarin will write to the king, and say that we have obeyed his orders. With this, the three valiant champions took up each his ten ligatures, and carrying them back to the mandarin, surrendered them, saying, "We have not trampled on the holy cross; why then does the mandarin give us these ligatures? The mandarin will announce to the king, that we have apostatized; we cry out against this falsehood; and we will go and present ourselves before his majesty, to belie this untruth, for fear his majesty should be imposed upon." The mandarin seeing the firm resolution of these brave soldiers, and fearing lest they might execute their project, and that thus he himself might be accused of having deceived the king, endeavored by sweet words to engage them to return to their homes. Arrived there, they resolved to repair to the capital Hué, to protest before the throne of his majesty, that they had not abandoned the religion of Jesus Christ, and that they had not taken the money which the mandarin wished to give them in the king's name. Thus then about the month of May, two of them repaired to the capital, the third was stopped and confined at home by his relations. The other two also had been stopped by their friends, but during the night they escaped and set out. These two confessors presented themselves at the audience of the mandarin of the grand criminal tribunal, and to the interrogations of the mandarin, they always replied with the same firmness which they had displayed before. The king being informed of their resistance, gave orders to the officers to gain them by persuasion, to give them money in recompense if they obeyed his will, and to send them back to their own province. Our two champions were insensible to all these fine promises. At length, on the anniversary of the king's birthday, the twenty-third of the fourth month (4th of June), his majesty ordered new efforts to be made to persuade them to obey, and added, if they are still rebellious to my orders, let their bodies be cut in pieces and thrown into the sea. The two heroes of the faith replied, "this is the accomplishment of our most ardent desire." Thus, then, on the 2d of the 5th month, (June 12th), they were beheaded at the port of Thuan-an, which is at the entrance of the river that leads to the capital. One of them was about fifty years of age, the other near forty: the former was named Nicholas The, the latter Augustin Huy. They were born in the canton of Duong-hai, in the prefectship of Thanh-dinh, in the kingdom of Tung-king. These two valiant soldiers are a model that covers many others with confusion."

(2.) "July 29th, 1839.—Last year I sent you an account of the project of the mandarin Xuan Can so famous in our annals. (This project was a kind of agrarian law or division of land which Can proposed.) The king at first rejected the project, but this mandarin having been recalled to Hué, and having been raised to a still higher dignity, presented his project once more, and the king has now accepted it. The edict on this subject has already arrived at the prefecture, but is not yet published. Of ten parts of land, eight are taken away, and two left to the original possessor. Those who have only

five perches of land, are left undisturbed, but eight tenths are taken of what is above five perches. In consequence, we lose all that here remained to us. *Dominus dedit, Dominus abstulit, sit nomen Domini benedictum.* I have received letters from Lower Cochinchina; father Linh is gone to visit the Christians of Camboja. The exiles from Duong Son are still there to the number of five. (There are not more than fifty Christians in that part which borders on Cochinchina.) A new edict has been published against the Catholic religion this month, and if it is executed with rigor, M. De la Motte, will be exceedingly embarrassed. I am much afraid that the affair will end in his arrest. He wrote to me on the 29th of May, that the village of An-do had again accused the village of Di-loan of observing our religion, of holding assemblies, and of concealing a chief of the faith. One of the first prefects of the province summoned the Christians before him and said to them: 'Prepare yourselves; we shall come some day to make you a visit.' This same mandarin, before the new edict, threatened to make a new examination of the disciples of the religion of Jesus Christ."

ART. II. *Thoughts on the conduct of the Chinese government toward the Honorable E. I. Company's servants at Canton.* By the late DR. MORRISON.

THE grievances under which the persons labor who carry on the English commerce in China, are not singly of that flagrant kind, that the bare mention of any one of them immediately shows their weight and pressure; they must be viewed collectively. They arise from a well-digested system of oppression which artfully assumes a specious show of reason and argument, but by all the lies and crooked wiles of an impostor. For instance, they do not acknowledge that which is the fact, viz., that the trade is a reciprocal exchange of benefits; that they open a market to sell their commodities. No, for then there would be an equality in carrying on the trade, there would be reciprocal rights betwixt the buyer and seller. If they were not much obliged to the buyer, yet, at the lowest rate the buyer would have a right to civil treatment both from the merchant and the government, and also to be fully heard in his own cause. They are aware of these reasonable inferences, and from policy, not from vanity alone, they perch themselves on the summit of a lofty preëminence, and from the celestial empire promulgate the idea, that they are perfectly indifferent to the commerce; that they would rather not have

it; that from motives of compassion and benevolence alone they permit the trade; they are benefactors, and, therefore, foreign merchants, the recipients of their bounty, have no rights; there are no reciprocal obligations, it is all compassion and benevolence on the one hand, and there should be nothing but gratitude and submission on the other. This artful mode of proceeding runs through the whole of the government. They assume a false principle in reasoning, or untruth in fact, and then flourish away in argument to the astonishment and complete discomfiture of all their opponents. They often make a specious appeal to the reason and common sense of those they address. Having acquired the art of false reasoning, that is, reasoning from false principles or false facts, and possessing the power in their own hands, they always prevail. The applicant for justice is struck dumb. The people say, proverbially, "the mandarins have the largest mouths." They carry on real tyranny and oppression, under the semblance of justice and equality; and hence persons in England not finding all sense and reason outraged in Chinese documents, judge erroneously of the slow, grinding, galling oppression of the Chinese government. It were endless to state all the particular acts of injustice and ill-usage to which Englishmen are subject in China. The contemptuous manner in which their persons, their employers, their country, and their king, are treated in official documents, is not easily borne, at the same time that it is not an evil easily tangible by persons who in England are so widely removed from its immediate contact. To be styled to their face, barbarians, demons, official staters of untruth; to hear his majesty's officers and ships stigmatized with the name of plunderers, must all be submitted to. In writing official documents to the Chinese, they are not allowed to call their employers honorable, nor the king of England an independent sovereign. The native domestics of the Company's servants are fined and punished for the simple act of serving them; the honorable Company's trade is interrupted, and a fleet delayed, on the most frivolous pretences, perhaps for a fee unpaid by some native merchant, with which the English have not the slightest connection.

These are some of the constant, regular, daily, evils. Occasional acts of injustice of a more serious nature are not unfrequent; as for instance, the imprisonment of a Company's servant for being the bearer of a document from the committee to the government; the strangling an English seamen for killing a Chinese accidentally; the detaining a fleet on account of a man being killed in an affray.

when it was impossible to identify the guilty person; the transportation of two hong merchants, who were, by the assistance of the Company, and the previous permission of the government, endeavoring to retrieve their circumstances; many false accusations brought against the chief on this account, and also an effort made to drive him from the duties of his employers, to their detriment, and his own personal injury; haughtily refusing provisions to his majesty's ships, whilst the cruisers of the enemies of England were received into their ports and plentifully supplied; an absolute refusal to receive from the committee official statements of facts, whilst charges from the Chinese government were issued detrimental to the trade and honor of England.

These are some of the grievances of which there is reason to complain. Perhaps a complete removal of them is not to be expected all at once. However, they may probably be considerably lessened by gradually intrenching on the Chinese plea of vast superiority. This would be to lay the ax at the root of the evil. Might not the chief of the factory be invested with the powers of a magistrate, or perhaps it would be still better to appoint a judge-advocate to reside at Canton, with civil authority over the English, and to be the accredited organ of intercourse in all affairs not purely commercial. The Chinese civil officers would then be met by an English officer on terms of equality.

The probable utility of the last proposition is further confirmed by the following considerations.

There are from two to three thousand Englishmen, or persons subject to the English flag, who annually visit China, and remain there six or seven months. So large a number of persons have occasional intercourse with some of the worst of the Chinese community, collected in the suburbs of a great seaport town, where it is impossible to prevent totally the commission of crimes. That there will be occasionally acts of fraud, and violence, and murder, is to be expected. The Chinese do not give the protection of their laws to foreigners. Almost annually, Englishmen lose their lives, or are robbed, without commonly any investigation being made; or if made, universally without success. The government rigorously requires life for life, whenever any of their own people are killed, and this with so little regard to justice, that they practically care not whether he be an innocent man, or the murderer, whose life they take; hence the great difficulty of resigning an Englishman to their power. But Englishmen sometimes commit acts of violence for which they deserve an equitable punishment. However, to give them to the Chi-

nese government is not to give them up to justice, but to certain death, whether guilty or not. To prevent the lives of Englishmen being taken unjustly, offenders are screened when in China, and when brought to England they are not punishable for crimes committed under another government. A murder committed by an English subject on an English subject, is not noticed by the Chinese government, and is not punishable in India or in England. Thus several thousand persons are left for a considerable length of time without the benefit of any law. Petty frauds are sometimes practiced on Chinese shopmen, to redress which they have no other means than waylaying and cudgelling the offender, in which case they themselves sometimes suffer. Since the Chinese government is so remiss as not to give the protection of its laws, and so unjust that it is certain ruin to be amenable to them, would it not be advisable to appoint a judge-advocate to hear all causes, and punish or protect Englishmen, as well as to be the medium of intercourse in all affairs, not purely commercial, or even in these if the chief shall see proper to request his interference? It is probable the Chinese would not object to this mode, for it is their practice to give back foreign offenders to the neighboring states to be punished, and to require their own people to be given back to them. If there be insuperable objections to the appointment of a judge-advocate, let the powers of a magistrate be vested with the chief. These powers for the punishment of crimes are what give a person high respectability in the sight of the Chinese, and without these, the lowest district officer in China considers himself superior to the chief agent of the English commerce. The great evil of this fancied superiority is felt at all times, but most so when any negotiation takes place. An adherence to the old plan will perpetuate the evil; a trial of that now proposed would be running no risk, and might be highly beneficial. A permanent ambassador at court, the Chinese will not accept of. If a judge-advocate were appointed, he could pay a triennial visit to Peking to offer the king of England's congratulations to the emperor, and, from such frequent opportunities of being at court, would be a check on the Canton government. The reasonableness of having such an officer, for the prevention and punishment of crimes among our own people, would more easily overcome objections to his stay than any other character which he could sustain. The Chinese, like all other earthly empires, have considerable financial difficulties. They have during this year (1814) been put to many shifts. Rebellion and bad harvests have, in the northern provinces, done them immense injury; merchants in

various parts are in vast arrears to the government. The husbandman is unable to pay his tax in kind, or even refund to the government the grain which had been lent him for seed. Government has required contributions from wealthy individuals, has required the higher officers to resign their salaries for the service of the state, and has reduced the price of purchased honors, to induce a crowd of buyers to come forward. This is intended to show that they are not raised far above the usual sources of revenue; it is not designed to insinuate that they would be ruined by the loss of any one source, or that they would resign their dominion, or risk it, for the sake of European commerce. No, this is not required of them. All that is asked, is that they would be just, and equitable, and civil.

Note. The foregoing article is extracted from the second volume of the Memoirs of Morrison, to which it has been annexed, with some other papers, as an appendix. It had not, previously, we believe, been published. It is worthy of careful perusal, by all who wish to obtain accurate views of Chinese character. The lapse of six-and-twenty years, since it was written, has served to prove the correctness of the opinions then formed — opinions in which most, if not all, foreigners well acquainted with the Chinese will concur.

ART. III. *On the causes of rupture between England and China.*

A letter to the editor.

MY dear Editor,—To discuss with you personally the causes of rupture between China and England, has been to me at all times easy and pleasing. To talk with you of what seems to be, at this juncture, the duty of England, I have been no less readily disposed. For our opinions were expressed only to friendly ears, and mistakes in them could always with friendliness be rectified.

But you ask me to *write* to you on these subjects: in this you lay on me a task far more difficult. My letters may meet eyes less friendly; my opinions be judged of by men less considerate, less ready to excuse error. I bow to your wishes, only because some points there are, on which I am anxious to arrest your attention: on some portions of the field that we have so often rapidly traversed, I am desirous that you should stand and carefully consider the ground.

It is an error, I think, to suppose, that, with slender knowledge,

and by a cursory inspection, the advantages and disadvantages of the ground can be fully comprehended.—The great political and moral influences involved in the dispute between England and China are not to be estimated, but by the light of an extensive acquaintance with human nature, a deep insight into many of the arcana of social science.—This consideration causes me to pause: can I pretend to anything beyond a slender amount of knowledge? or have I qualifications for other than a slight inspection? Assuredly, no. What then am I attempting? Simply, to point out some of the views to which my own attention has been particularly directed; and to offer, for the judgment of those better qualified, a few of the opinions that have occurred to my mind. Believe my aim to be thus humble, expect from me nothing more, and, in company with you, I will proceed.

Here, first, let us stop and look around. See you that mount? Observe the fortress erected on its summit. Its garrison, in the arrogance of their presumption, believed it impregnable; they feared no successful attack on it; self-confident, they sallied forth on us, and in a moment unlucky for us, they sorely hurt and despoiled us. For this, do they not merit punishment from those able to inflict it? Should not their fortress of strength be torn down?

Yes, from that mount of their greatness, must be torn down the fortress of their pride and arrogance, that they may no more habitually injure and annoy, as a castle robber-chief, the country around.

You are yourself, indeed, disposed to think so: but many object, 'that the fault was our own, that we constantly invaded their rights, that we were the first to injure them, that till our hands are pure, we must leave them unpunished.'—Stay. That we have not been free from blame, I sorrowfully, but candidly, admit: but that we were the first to injure them, I as strenuously deny. They had, often and long, from that high tower, vexed and harassed us: by their heavy burdens, by their continued annoyances, they excited in us feelings of strong indignation, it may be of animosity. In these things, more than in aught else, originated our misdeeds. The choice for us lay between aggression, and such a degree of submission, as was equivalent to and must end in an entire relinquishment of the advantages of our situation. *This*, the high aspirations implanted in the breast of man, the innate sense of equality with his fellow-men, the inexpugnable hatred of oppression, all joined to forbid: to *that*, the other portion of the alternative, personal and pecuniary interests earnestly beckoned onward. Could the result hang, for a moment, doubtful?

Could any one that has carefully perused the volume of history wonder thereat? Or can any such greatly condemn the resisting, and unreservedly absolve the oppressor?

That I have not misstated the case, you can hardly require of me to prove by the citing of a multitude of facts. Every page of the story of foreign intercourse with China affords it confirmation. Often as the country has been torn by intestine commotion, often as it has fallen a prey to the external enemy, the Chinese empire has yet never been, for any long-continued period, disrupted. Not unjustly proud of their country, her people and her rulers have believed her impregnable strong: adopting but little of the wisdom of other lands, and adopting that little in a native garb, they have thought themselves first among the nations, in knowledge, as well as in more material power. They have displayed to foreigners, in all their intercourse with them, the petty tyranny of the self-sufficient pedagogue, and have frequently laid on them the strong hand of the unrestrained despot. The petty tyranny, though noisome, may long be suffered: the strong hand of oppression will be borne only by those who feel unequal to cope with it.

While the outward intercourse of the Chinese was confined to the people of adjacent countries, conscious of inferiority, both moral and physical, and, at home, habituated to submission to the despot's yoke, the irritation naturally resulting from such conduct was rarely shown, was perhaps not often felt. But far otherwise was it, from the moment that the commercial visitants of China came to be men from western lands, men full of the spirit of liberty and resistance to oppression,—conscious too of power, and of minds daily enlarging with knowledge and wisdom.

From that instant, collision, between 'guests' so confident, so presumptuous, and 'hosts' so arrogant and imperious, was inevitable, and became a thing of frequent occurrence. Had more home-felt European wars not filled the hands of western powers, or had the interests of an always-valuable commerce not bound them over to keep the peace, war with China, on the part of some one or other of the nations of Christendom, might have been an early consequence. On the other hand, had the true principle of government, the good of the people,—and the fundamental doctrine of international law and right, that not alone bare justice, but friendly aid also, is due from nation to nation, as from man to man,—had these things been generally understood and acknowledged by rulers in the west, we should not then have seen such large interests as those of commerce with India and

with China committed to daring and often unprincipled adventurers ; or, in later days, to mercantile corporations or individuals, who, however free from purposes of wrong-doing, could not but regard their personal, rather than any national, interests, even had they been well-instructed in the nature of these last : we should, in that case, have found means, possibly peaceful ones, long ere this to have established our intercourse upon an honorable and therefore a sure basis.

It would demand from me many long letters, (I might say, using the common phrase, 'it would require volumes,') should I attempt to substantiate my case by an appeal to each important fact recorded in the annals of foreign intercourse with China. This therefore I will not attempt ; but I will confine myself to the statement of a broad principle : a TRUTH, I deem it ; but you, if you yet require conviction, may call it an *hypothesis*, until such time as you can satisfy yourself of its substantiality by an appeal to facts of the nature I have pointed out to you.

The principle, thus established in my mind, is this:—that the SINGLE FUNDAMENTAL CAUSE of the rupture between England, or (to speak more accurately) between Christendom, and China, is — the arrogant assumption of superiority and supremacy by the Chinese government over western, in common with all foreign, powers. Observe that I say not only superiority, but supremacy also : for the pretension to the former might be suffered ; the assumption of the latter is unbearable. That may for ever confine itself to harmless speech : indeed what nation is there that makes no such pretension ? This must, of necessity, go, from time to time, into action. That it *must* be so, we already see : hitherto, indeed, China had been generally content to assert, in words only, her supremacy ; she had exercised little, if any, of it, in her proceedings towards western governments ; she had done nothing, probably, but what might be construed (though not always without violence of interpretation) into the justifiable acts of a government towards individuals dwelling under its shadow. But the force of circumstances has now pushed her beyond this measured policy : and she has commenced acting boldly as a supreme power,—wholly regardless of, nay altogether refusing to recognize, the claims to justice, to honorable treatment, to courtesy, of the nations holding intercourse, even through acknowledged official channels, with her.

This I again affirm to be the foundation of our present disputes, even the arrogant assumption of supremacy on the part of China over foreigners. Upon this basis, and this only, can just demands on China be erected : other things may be brought forward to support and

prop up these demands; other things too may be brought to overthrow them: but upon this foundation — here, on this spot to which I first directed your attention — our claims may be so firmly erected, as neither to need other support, nor to fear aught that can be set up against them.

Or, rather, if I may be allowed to meet the Chinese with their own favorite metaphor,—this assumed supremacy is the ‘source of the evils’ affecting their country, so far as these evils arise from foreign intercourse and commerce. Other streamlets may have joined the torrent in its early course; other torrents, rushing onwards, may have mingled their waters with its own, as uninterruptedly it pursued its way. But this is the main stream; it is also the most impure. Cleanse it at its springs. The purifying of any other streams, while *it* remains the same, will effect no important change in the waters of the river as it mingles them with the sea.

But opium! Why, you ask me, have I said nothing of opium? Nothing of the so much talked-of opium?

In the first place, my dear Editor, I have not spoken of it, because the trade in opium has not, in my estimation, been a *cause* of rupture between western governments and China: of this, I have said that the cause is *one* — the Chinese assumption, in act and not merely in word, of a supremacy over us. The trade in opium has been as a rapid torrent; it has descended suddenly upon a low and fertile plain; spreading wide its waters, it has seemed (but only seemed), where it falls in with the other stream, to be the greater of the two. The Chinese, and others also, have erroneously attributed to it the superiority: but this is because they have never traced the larger stream to its source. So great, it seems to me, is the error they have committed,—that were the opium-stream to be dried up at once, as in past times it had not begun to be, the greater number of the evils, attending the intercourse of China with the western ‘islands of the sea,’ would remain unaltered, unabated.

In the second place, I have avoided any special allusion to opium, because the consideration of its moral effects as a strong stimulant—a consideration so often brought into the general argument — forms a subject apart from what we are now discussing. These moral effects are to be considered (if advantageously, by men far more intimately acquainted with the deep things of moral science than I am,) as a part of the question regarding all highly-stimulating and intoxicating food, food for mind, or for body,—whether it be well to partake of such even temperately,—whether it be not better to abstain

from the use thereof utterly. So far as regards opium, the Chinese government has answered the latter half of this question in the affirmative; for the present, the use of opium is forbidden: consequently the trade in it is contraband and illicit. No foreign government, then, can have a right to interfere on this point, otherwise than with advice. A discussion of it is therefore somewhat irrelevant to the general matter of the duty of the western governments, as I have just shown that it is to the question of the cause of rupture.

On this matter of *duty*, it is too late for me now to say anything: the *cause* of rupture, such as it is in my view, I think I have already made clear; and as I see no subordinate causes of any powerful efficacy, none that ever would in themselves have been likely to cause aught but official discussions—I conclude with expressing the hope, that, if I have satisfied you of the soundness of my case, you will lose no opportunity to make known the real ‘source of the evil.’ M.

ART. IV. *Hospital reports of the Medical Missionary Society in China, for the year 1839.*

DR. PARKER’S tenth report of cases in the Ophthalmic Hospital, at Canton, will occupy the principal portion of the following pages. The committee embrace the occasion of publishing this report, to give to the members and friends of the Society a brief statement, regarding its present conditions and prospects, as well as its proceedings during the past year.

A simple allusion to the disturbed state of affairs here throughout the year, and to the unsettled position of foreigners, will suffice to show why, after the initial meeting in November, 1838, its members and friends have not once, during the year 1839, been assembled.

It might be presumed, from the posture of general political and mercantile affairs, that the proceedings of the Society must have been altogether arrested, since the month of March, last year. This, indeed, for a time was, and partially it continues to be, the case. During the two months of restraint within the foreign factories at Canton—the months, namely, of April and May, the ophthalmic hospital was shut up by the senior hong merchant, acting either under order from the high officers, or in expectation of such order, and in

fear of reprehension. A few cases were, notwithstanding, attended to, in a private manner, at Dr. Parker's own rooms; and after the release of foreigners from their constrained detention in Canton, patients continued to be received in this way, until their increasing numbers rendered some other arrangement necessary.

The removal of the English portion of the community, and with them their medical attendant, from Canton to Macao, to remain at the latter place, left vacant what had been the Canton dispensary. The stay of the American portion of the community (as well as some other foreigners) at Canton, having, at the same time, enabled Dr. Parker to remain and continue the performance of his duties, it was to the Canton dispensary that he proceeded, when he found it impossible longer to receive the increased number of patients in his own house, and the senior hong merchant being still unwilling to allow the place occupied heretofore as the ophthalmic hospital to be again opened. All further details regarding this institution will be found in the report transmitted by the doctor himself to the committee. The summary of the number of cases will point out, that, though diseases of the eye still preponderate, and the original name of the institution is retained, yet it is no longer peculiarly an ophthalmic, but has become a general, hospital.

The hospital at Macao (which had been opened by Dr. Parker in July, and closed, when he returned to Canton, in October, 1838,) remained unoccupied, until the 28th of Feb., 1839, Wm. Lockhart, M. R. C. S., in connection with the London Missionary Society, having then arrived from England, and the offer made by him of his services having been accepted by the committee,—the hospital-house was placed under his charge. Engaged, at first, chiefly in the study of the language, although he occasionally received such patients as demanded immediate care, yet he did not formally open the hospital till the 1st of July, and even then only to admit very limited numbers. It continued thus down to the middle of August, when he was involved in the severities directed in general against the English and those in their employ: the departure of all natives from his premises virtually closed the hospital; and shortly after, at the end of the same month, he was compelled by the Chinese to leave, in common with his countrymen, and embark on board ship. After waiting for half a month, as he saw no speedy prospect of being able quietly to reside again at Macao, and anticipated that for some months there would be increased rather than diminished difficulties in China, he thought it advisable to visit Batavia, and pursue his Chinese studies

under the tuition of Mr. Medhurst, author of the dictionary of the Hokkëèn dialect. He consulted with several individual members of the committee (a meeting, under the circumstances, being out of the question), and with their advice he resolved to do so; requesting Mr. Bridgman, as one of the vice-presidents on shore at Macao, to take charge of the house, until a better aspect of affairs should invite his return. Mr. Bridgman, in consequence, is now temporarily resident there, where he has recently been joined by Wm. B. Diver, M. D. from the United States, and by Benjamin Hobson M. B., M. R. C. S. (with his family), from England, both of whom have signified their intention, at a suitable time, to offer their medical services to the Society. This occupation of the hospital buildings has received the sanction of the committee.

Mr. Lockhart received into the hospital, between the 1st July and the 15th of August, 167 patients. These were, as is usually the case in China, out-patients, attending at such times as was required to let the progress of their cure be observed, or to renew their supply of medicines,—with but a very few exceptions requiring in-door treatment. The committee will leave it to Mr. Lockhart himself, when he shall return to resume his labors, to give such particulars regarding them as may be deemed by him worthy of notice.

It is their hope, that foreign intercourse with China is about to be established on a sounder and more honorable basis than hitherto, and that their opportunities of usefulness, both by the practice of medicine, and by the teaching of its true principles, will ere long be greatly increased.

The committee have found it necessary to make some provisional appointments of officers. Mr. Wetmore who became treasurer on Mr. Archer's departure from China, and Mr. Green, the auditor of accounts, having both returned to their native country, Mr. Snow and Mr. Leslie have been requested to fill their places, and will therefore stand, in conjunction with Mr. Colledge, as trustees of the Society's real estate. Mr. King having also left China, Mr. Brown, of the Morrison Education Society, has been requested to take on him the duties of corresponding secretary. The list of officers, corrected according to these changes, is as follows:

COMMITTEE OF MANAGEMENT.

President, THOMAS R. COLLEDGE, esq.

Vice-presidents.

Rev. PETER PARKER, M. D. ALEXANDER ANDERSON, esq.

WILLIAM JARDINE, esq.

G. TRADESCANT LAY, esq.

ROBERT INGLIS, esq.

REV. E. C. BRIDGMAN.

Recording Secretary, JOHN ROBERT MORRISON, esq.*Corresponding Secretary*, REV. S. R. BROWN.*Treasurer*, P. W. SNOW, esq.*Auditor of accounts*, WILLIAM LESLIE, esq.

TRUSTEES.

THOMAS RICHARDSON COLLEDGE, PETER WANTEN SNOW,
and WILLIAM LESLIE, esqs.

Mr. Colledge's return being still possible, and the vice-presidents having no specific duties to perform, it has not appeared necessary to supply the places of Mr. Jardine, Mr. Inglis, and Mr. Lay, although absent from China,—still less to elect another president.

The statement of accounts rendered at the first annual meeting, on the 29th of November, 1838, showed a balance to the Society's credit of \$780.71. At Mr. Wetmore's departure from China, on the 20th of August, 1839, this balance had been increased to \$2039.71. A further addition of \$320 was made between that date and the 31st of December,—making a total of \$2359.71. Against this has been charged, for the expenses of the hospital at Canton, \$571.26, comprising the following items:—

For board, fuel, repairs, &c.	-	\$167.63
For native assistants and servants		253.83
For medicines, &c., &c.	-	149.80

\$571.26

For the expenses of the hospital at Macao, something is also due but the account, not having been made up previous to Mr. Lockhart's departure, has not yet been rendered. It appears, then, that on the 1st of January, 1840, the balance in hands of the treasurer was, \$1758.45.

It only remains for the committee, in concluding this brief statement, to offer, on behalf of the Society, thankful acknowledgments to its pecuniary supporters; and, also, to Mr. Jardine, for a valuable collection of medical works, lately the property of Mr. Colledge,—to Mr. Lay, for a number of medical books and medicines,—and to Dr. James Jackson of Boston, Massachusetts, and Mr. Richardson, bookseller, of London, for several valuable works on medicine. Particulars of the various contributions will elsewhere appear.

TENTH REPORT
of the
Ophthalmic Hospital, Canton, being for the year 1839.

THE peculiar circumstances under which the modified operations of the physician have been carried on at Canton show, to an extent to which it could not otherwise have been known, the degree of confidence felt by the provincial government itself, in the utility and benevolent purpose of the institution.

The ophthalmic hospital continued much as usual, but with increasing prosperity, up to the 23d of March, when foreigners, one and all, were deprived of their servants, and in a manner of their liberty. At the commencement of this state of things, the few in-door patients were desired by the senior hong-merchant to remove, and the hospital was closed. After a while, however, the officers on guard around the factories began to seek medical aid; and, though they permitted no communication with the people in general, they presently gave admittance, to the physician's house, to men of rank, who were allowed a greater measure of liberty in visiting the factories. On the withdrawal of the soldiery and armed coolies, the number of patients gradually increased, but with a greater preponderance than before of official people: yet others were not wholly restrained from seeking relief for their maladies; females even overpassed the prejudices against entering the factories of foreigners. It was in August, that, finding his private residence too small for the reception of the increased number of patients, and unsuccessful in every endeavor to return to the building formerly occupied, the physician removed to the premises of the Canton dispensary of Messrs. Cox & Anderson.

Commands were issued by the chungheë, against any natives passing in front of the factories, be they men, women, or children: this was applied chiefly to females by the subordinate officers, who were anxious, in consequence, that no females should be received as patients. A few days after, however, appeared a young woman of about sixteen years, from the family of the Kwangheë. This officer, of like rank with the chungheë, both being what we may call brigadiers, was associated with him in the control of the foreign factories; and the breach, by one from his own family, of his colleague's orders, reduced these at once to a dead letter. There was no longer any hindrance to the access of females: they came, however, with more of reserve than formerly; and some begged to be seen in boats before the factories, or at their own residences in the suburbs of the city: so

that the evil of exclusion from the former hospital has not been without its advantages, inasmuch as it has given rise to a more ready and more frequent access into private families than otherwise would have been thought requisite.—The young woman from the Kwangheë's family came with cataract of both eyes; and, though she would not remain as an in-door patient, but returned as soon as the cataracts were operated on, the operation was completely successful.

The smaller number of patients attending, in consequence of various restraints, has happily left more leisure for prosecuting the study of the language, and for acquiring facility of writing it, as well as of translating from it.

Among the more distinguished personages who have, directly or indirectly, availed themselves of the benefits that the institution affords, were—Howqua, the senior hong-merchant,—Tsun, an officer from Yunnan,—Lew, magistrate of Nanhac, and his brother,—Wang, a commissioner or intendant of circuit in Kwangse, son of the Wang tazhin of Macartney's embassy,—the ganchasze, the poo-chingsze, heads of the judicial and the financial and territorial affairs, of this province,—and, not least, the high imperial commissioner, of whom all have heard so much.

The total number of patients that have been admitted and their names recorded, during the year 1839, has been : the aggregate number since the commencement of the institution in November of 1835,—about 7000.

The following is a tabular statement of the numbers of each disease that came under observation.

<i>Diseases of the eye.</i>							
				Opacity of the cornea	-	-	2
				Staphyloma	-	-	8
Granulations	-	-	20	Iritis, chronic	-	-	13
Ectropia	-	-	2	Synechia anterior,	-	-	2
Entropia	-	-	32	— posterior	-	-	4
Trichiasis	-	-	2	Cataracts	-	-	27
Lippitudo	-	-	14	Glaucoma	-	-	3
Xeroma	-	-	4	Muscae volitantes	-	-	7
Excrescence of the lids	-	-	1	Amaurosis	-	-	16
Obstruction of nasal duct	-	-	4	— partial	-	-	6
Disease of caruncula lachry-				— intermittent	-	-	1
malis	-	-	1	Double vision	-	-	1
Ophthalmia, Acute	-	-	47	Weak eyes	-	-	2
— Chronic	-	-	90	Near sight	-	-	2
— Purulent	-	-	8	Night blindness	-	-	2
Pterygia	-	-	27	Fungus hæmatodes	-	-	2
Nebulæ	-	-	37	Loss of one eye	-	-	2
Ulceration of the cornea	-	-	4	Injury of the eye	-	-	2

<i>Diseases of the ear.</i>			Fistula (in ano) - - -	2
Otitis - - -	2		<i>Diseases of the nervous system.</i>	
Deafness - - -	27		Paralysis - - -	9
Otorrhœa - - -	7		Idiocy - - -	1
Nervous affection - -	2		Insanity - - -	2
Loss of the membrum tym-			Epilepsy - - -	3
pani - - -	5		Hemiplegia - - -	1
Deaf-dumbness - - -	2		Neuralgia - - -	4
<i>Diseases of the face and throat.</i>			Hydrocephalus - - -	1
Parotitis - - -	2		<i>Cutaneous diseases.</i>	
Tonsillitis - - -	3		Acné - - -	3
Cynanche - - -	1		Tinea Capitis - - -	3
Aphonia - - -	2		Ichthyosis - - -	1
Ulceration and perforation of			Scabies - - -	8
the palate, - - -	1		Porrigio - - -	7
<i>Diseases of the organs of circula-</i>			Vitiligo - - -	3
<i>tion.</i>			Lichen circinatus - -	8
Palpitation of the heart -	1		Elephantiasis - - -	2
Aneurism of the temporal			Lepra nigricans - - -	1
artery - - -	1		Anomalous - - -	19
<i>Diseases of the respiratory organs.</i>			<i>General and constitutional</i>	
Bronchitis, chronic -	18		<i>diseases.</i>	
Asthma - - -	8		Rheumatism - - -	25
Hæmoptysis - - -	4		Arthritis - - -	7
Hydrothorax - - -	1		Fever, intermittent -	4
<i>Diseases of the abdominal organs.</i>			Thrush - - -	1
Diarrhœa - - -	2		Anasarca - - -	7
Dysentery - - -	2		Scrofula - - -	16
Constipation - - -	3		Syphilis - - -	7
Gastritis - - -	3		Dentition - - -	1
Dyspepsia - - -	16		Opium-mania - - -	15
Ascites - - -	11		Abscesses - - -	11
Worms - - -	4		Furunculus - - -	1
Enlargement of spleen -	1		Periostitis of the tibia	1
Hernia, inguinal - - -	6		Ulcers - - -	23
<i>Diseases of the generative</i>			<i>Diseases of the bones.</i>	
<i>and pelvic organs.</i>			Disease of the hip joint	4
Hernia humoralis - -	3		Caries of tibia - - -	1
Enlarged testicles - -	2		— of os calcis, - -	1
Urinary calculi - - -	1		— of submaxillary -	2
Injury of the prostate gland	1		— of trochanter major	1
Bubo - - -	6		— of ribs - - -	1
Gonorrhœa - - -	2		Curvature of spine -	2
Phymosis - - -	1		<i>Preternatural and diseased</i>	
Paraphymosis - - -	1		<i>growths.</i>	
Hydrocele - - -	1		Malformation of thorax -	1
Impotence - - -	2		Nasal polypi - - -	2
Safacity - - -	5		Tumors, sarcomatous -	11
Hæmorrhoids - - -	6		— cutaneous - - -	1

Tumor abdominal	-	2	Tendo Achillis partially	
Cancer of the breast	-	3	divided	- - - 1
<i>Injuries.</i>			Singular enlargement in the	
Fracture of both bones of the			left iliac region	- 1
leg	- - -	1		

In conformity with past practice, some more particular notice is subjoined of a few cases, chosen, in general, less from any interest attaching to them in a medical point of view, than from circumstances in them illustrative of Chinese character, customs, and habits of thought and action.

No. 6107. Caries of submaxillary and fracture of legs. Ho Che, aged 30, a native of the Pwanyu district of Canton, by profession a fortune-teller. This unfortunate man's case is introduced, to illustrate the permanent ill effects arising from want of surgical aid, in instances where, with it, cure might be most sure. At the age of seven years, he fell from the roof of a house, and by the fall broke the fibula and tibia of both legs, and the femur of each thigh. These bones were never set, and the man became a cripple for life. That he was not entirely deprived of the power of locomotion seems most strange. The fibula and tibia united, at angles of near 45° , and the femur too, at an obtuse angle; so that with the bending of the knee-joints, the legs well-nigh assumed the form of hoops. By means of resting his body on a light stool, the man is able to draw his limbs after him, and so by a sort of vermicular motion to betake himself from place to place. A few minutes of surgical aid, at the time of the accident, would have saved him from incalculable suffering and helplessness. It was for extensive caries of the lower jaw, under which he had been suffering four years, that he applied for relief.

No. 6564. July 25th. Epilepsy. A child of the ganchāsze, or chief judicial officer, of the province Kwantung, aged 4. After all the preliminaries regarding the sitting of the judge, the merchant, and the doctor, had been settled, the ganchāsze sent his child to the commercial house of the senior hong-merchant; being prevented himself from accompanying the little gentleman, as he had intended, a number of friends supplied his place. The particulars of the child's case were, in compliance with the physician's request, written out; and as it may serve to elucidate Chinese ideas of medicine, and to show the extent of their actual knowledge, (or the actual depths of their ignorance,) an English version is here inserted.

"This little child was born in the department of Kweilin, in the province Kwangse, in the 12th month of the 15th year of Taoukwang (1835-36). He was, the next year, vaccinated in the nostrils (that

is, by insertion of vaccine virus in a pledget up the nostrils), and several pustules appeared. After this he continued well, till the spring of the 17th year (1837), when he had intermittent fever, and soon after the measles. The physician mistakingly gave *tingfan*, a powerful bitter, and the child was immediately seized with epilepsy. On this, he gave some tens of doses of a compound of benzoin, amber, and the sulphuret of mercury; but without completely removing the epileptic symptoms. In the 9th month of the same year, the treatment was varied, and medicines for circulating the breath (or 'etherial essence') were employed. The prescription was . . . [few of these names of drugs are known, and the whole are therefore omitted.] Of this, one dose was taken daily; after about a hundred doses had been administered, the epilepsy was in a trifling degree relieved: the child began to eat a little rice, and in the midsummer of the 18th year he began to walk; but to keep him comfortable it was necessary to continue the daily use of a dose of the above-named medicine. To want it, or to change it for another, occasioned him uneasiness. The symptoms of the disease are now less marked, and the paroxysms, less severe; but the use of the senses is not fully recovered. He is unable to speak: if he wishes to eat he cries; give him food, and he ceases crying. Each day, he eats a teacupfull of rice, as often, perhaps, as twice or thrice; well-flavored viands, fish or flesh, he also eats. He wants understanding to lick with his tongue, or to use his teeth to masticate the food, so that when he eats rice it is requisite that a person feed him, mashing the food for him; anything hard, in however small a degree, he cannot eat; and everything therefore must be carefully examined.—All metallic or mineral remedies *absolutely* retard the recovery. He is in a sense idiotic. Though betel-nut, *howpih*, and rhubarb are daily administered to 'circulate the breath,' yet its passages are not all free. An 'infallible emplastrum,' with a 'never-failing bolus' in its centre, is to be applied, to-morrow, to the abdomen. I do not know if there be any prescription that can heal the child: but I beg the physician of great celebrity to take his case into consideration and let me know."

The reply to this note is here given, in order to introduce the further remarks which it elicited from the father.—"The account of your child's sickness, yesterday given, was very perspicuous. Epilepsy is very difficult to cure, and often the best treatment fails. Commencing at birth, it is seldom cured: if it begin at the time of dentition, recovery is frequent, after the teeth have come out: if caused by worms, it is easily cured. The most favorable age is be-

tween four and ten years; occurring at the age of fourteen or thereabouts, it is sometimes followed by a spontaneous recovery; but commencing at twenty-five it generally terminates only with life. Supervening upon measles is an unfavorable circumstance.

"This disease is believed to exist in the brain and nervous system. In foreign countries, it is often customary to examine the body after death, and in several hundreds who have died of epilepsy, the cerebellum has been found diseased, the color being changed, and the substance become too soft. Of course this disease cannot be cured in a few days. I cannot give a favorable prognosis in the case of your child, much less promise a perfect recovery; but I will do my best for him. If after one year, the child be not recovered, do not be disappointed. Should he recover, the physician will, next to his parents, be the most happy.—It is favorable that the child is now better than he was, that he can walk, and eat rice. As you inform me that all mineral and metallic substances retard the cure, I will not at present use them, but will commence with those from the vegetable kingdom, such as oils and powders. As to the 'infallible emplastrum,' you can do as you please; but while taking one kind of *medicine* he ought not to take another."

The following are the further remarks elicited by the foregoing reply to the father's first statement:—"The explanation respecting the symptoms of the epileptic disease has been received; it is perspicuous and fully comprehended by me. I have further to remark, whenever heretofore he had a ~~paroxysm~~ *paroxysm*, he has invariably grasped his head firmly with both hands, or pressed it against a table, or wall. Usually, his hands are also raised to his throat.

"That the existing disease is seated, as you explain it, in the brain and nervous system, I believe: and having evidence that you have already discriminated the disease, you can truly prescribe medicine in good adaptation to it. That my child, having met a man whom Providence has sent, will surely be healed, I entertain not a doubt."

In answer to oral inquiries of the friends who accompanied the child, some other particulars had been given. When the paroxysms commence, the color of the face does not change: after it has set in, the lips quiver a little, and the child rolls his eyes, inclines his head against a table or chair, and grasps his feet with his hands. In reply to an inquiry regarding the 'aura,' it was said that he has sometimes chills, at other times heats. At times, the saliva flows out at the corner of the mouth. During more than two years and a half, the voiding of only one worm has been observed. He always cries when at stool, and seems to have pain in the abdomen.

The details of the treatment of this interesting child are very prolix, nor is there any peculiarity in the case to merit special attention. Anthelmintics were prescribed in the first instance, and a similar treatment continued, until a considerable number of worms had been expelled from the bowels. Afterwards, the nitrate of silver was employed, with blisters to the back of the head. Laxatives with anthelmintics were continued as required. The improvement in the child has been considerable, and appears quite satisfactory to his fond parents. During six months, he has had but two slight epileptic fits; he appears to have increased in intelligence, and has gained a degree of cheerfulness very pleasing to those who witnessed his previous state.

Some other selections from the father's numerous and minute notes had been marked for insertion: but what has been already given will suffice to show the amount of knowledge that native practitioners had been able to afford him of the disease. It is to be borne in mind, when reading these, that it is the practice of all Chinese, possessing what is deemed among them a liberal education, to philosophize upon the diseases to which they become subject, and therefore to expect from their medical attendants minute explanations of the causes of the disease to be treated: as they often seem to expect the practitioner to prove the reality of his rationale of disease by citing some of the symptoms that have marked it previous to his being called in, these explanations are often very oracular. It may be added, that of the nervous system the Chinese have hardly any correct conceptions, consequently not so much as a name that can be used with propriety: the 'breath,' or ethereal essence, of the circulation of which through the body they so often speak, seems to correspond, though attended by many erroneous or purely imaginary connections, to the nervous fluid or influence.

No. 6316 Jan. 28th. Aneurism. Kan Jooluy, aged 38, of the Nanhæ district in Kwangtung. This man had an aneurism on the right side of the top of the head, apparently from anastomosis of the temporal arteries. There were numerous abnormal veins and arteries of preternatural size. The aneurismal sac was flat and not well defined; about an inch deep, and three inches in its transverse diameter. Pulsation distinct; but on pressing upon the temporal arteries for a few minutes it sensibly diminished.

No. 6565. Hernia. Lin Tsihseu, the imperial commissioner, late governor of the two lake provinces (i. e. Hookwang), now of the two wide provinces Kwangtung, and Kwangse. Professionally, there

is nothing in this case to make it interesting, indeed the patient was not ever seen, but it is thought that it may not be uninteresting to give some account of intercourse with so distinguished a personage, one whose acts have been the proximate occasion of rupture between two such powers as England and China: the one the most widely combined, the other the most anciently united, and second but to one in extent, on the face of the globe.

His first applications, during the month of July, were not for medical relief, but for translation of some quotations from Vattel's Law of Nations, with which he had been furnished: these were sent through the senior hong-merchant; they related to war, and its accompanying hostile measures, as blockades, embargoes, &c.; they were written out with a Chinese pencil. An expose of views in regard to opium was also desired, and a general prescription for the cure of those who had become victims to its use. In reply to this, an explanation was written in Chinese, to the effect that opium was classed among the poisons* by scientific men of the west, but at the same time, like arsenic and other powerful articles of the materia medica, is a valuable medicine in the hands of the skillful physician — that, when taken in excessive doses, it is capable of producing death in two ways,—first, by its effects upon the heart and circulating system, producing apoplexy; and secondly, by its influence upon the brain and nervous system. Two instances were cited, in which the physician had been called to attend men who have used opium as a means of self-murder; these were given as affording evidence of the effects upon the circulating system. Some explanation was also afforded, of the manner in which by its gradual influence, the use of opium undermines the whole constitution. And it was then pointed out, that the treatment for recovery of those suffering under its use must vary, according to the quantity taken, the length of time that the habit had been formed, the age and state of constitution of the patient, &c.; and consequently that there was no specific; each case must be treated according to its own particular symptoms. The treatment adopted, it was added, is to pay attention primarily to any existing disorder of the digestive system or lungs (the first, as had been explained, to suffer), not wholly forbidding the accustomed indulgence until the symptoms of disease should begin to yield and the constitution to rally,—then *gradually* to diminish the quantity of opium, till it should be altogether dispensed with. To give weight to

* Vide Silliman's Chemistry vol. II page 458 Art. *Opium*.

this principle of treatment, a very simple illustration was made use of,—the difference between a child being made, at the risk of life to throw itself down from a giddy and dangerous height, and its being enabled step by step to descend from it, as by a flight of stairs. It was stated, in conclusion that this gradual treatment would ordinarily, if directed against a habit of long standing, require a period extending from two or three months to a year or two; and that some cases would occur for which recovery could not be anticipated.—These explanations did not satisfy the commissioner: he was not content to believe, that there was no specific; and he sent a second time to desire some compound, so many mace or candareens' weight of this and that article, to be taken as a substitute by those addicted to opium, and to be gradually reduced in quantity till perfect rescue from the evil should be effected.

It was about the same time that he first sent to me, through the Nanhæ district magistrate and Howqua the senior hong-merchant, for '*medicine* to cure him of hernia.' A full explanation of the nature of the disease was sent in Chinese, and also a *diagram* representing the anatomy of the parts concerned in the case, as well as the mode of treatment by Europeans: it was added, that an instrument for the relief of it could be applied, but it was important to have it first adapted by a surgeon. Here came the difficulty: he was fearful of admitting a foreigner to any approach to intimacy. Immediately afterwards, public duties called his excellency down to the Bocca Tigris, and no further applications were made till autumn; when an officer, an old associate at Peking, who had himself been already relieved by the application of a truss, came and requested that he might have one to take to the commissioner also. The importance of its being well adapted was urged, also, that if it were not so, the case might be aggravated: the man shrewdly replied, that he, having worn one so long, might be supposed to understand something about it. . . . A month or two more elapsed, when two young men of the commissioner's suite came to the hospital as patients. One had hernia, the other a cutaneous affection of the head and face. A truss was applied to the former, who was much delighted, and said, he had a friend, a high officer, having a like diseased affection, of immense size—as large, from his representation, as his head; but that, from public engagements, his friend could not come out to see, or be seen by, the physician. Still it was declined to send a truss. The next morning, the comprador, (the responsible head-servant,) came in great alarm, some one having suggested that the two men from the com-

missioner had no disease, but had come out as spies. He was assured that there was no lack of disease, and besides, they had both sent their cards that morning, with a present, and a message that they would call again. While yet speaking, the gentlemen came in, accompanied by the Peking 'interpreter of western languages,' and a *brother* of 'the man who desired a truss,' whose name they wished to conceal. The attempt at concealment, the interpreter was told, was useless, for that months before all particulars of the case had been stated in writing and become well known to the physician. Upon this, the younger brother of the commissioner took up and engrossed the conversation, making particular inquiries about my native country, travels in other countries, &c., &c. He then stated that his brother had a hernia of great dimensions, and, that as he was about his size, a truss that would fit him would fit his brother also: adding that he would like to take away not only the one thought best fitted; but a variety, of which, after selecting one, he would return the rest. It was in vain to persist longer: the only half dozen trusses that remained were given to him,—but have not been returned. The young man, also, who had been fitted with one the day before, said that that which he had received answered admirably, and begged one or two more, to replace it when worn out. Though told that the number of cases of hernia in Canton was great, that he saw all of the trusses that remained, that his would last a year, and that more might be obtained in the meantime, he was little satisfied to be refused.

The truss sent to his excellency, it has been reported, answered tolerably well, excepting that when he coughs the contents of the abdomen are liable to descend. From the account of his symptoms, he also appears to be asthmatic: he has received a little medicine as such, and in acknowledgement has returned a present of fruit, &c. It may be added, that his excellency has inquired particularly regarding the ophthalmic institution, and has been correctly informed with respect to this, as well as like institutions in other countries: he has expressed himself favorably with reference to it; and many of his suite have been in daily attendance at the hospital: the fear that is entertained, however, of deviating from established usages in regard to foreigners, a fear pervading all ranks, is strongly illustrated by the above details, as also the mutual suspicion prevailing between officers of the highest ranks in the empire.

Wang, a taoutai, or intendant of circuit, from Kwangse, and lately acting as judicial commissioner here, who was alluded to in the last

report as being effected with paralysis of the left side, is still a patient. When the foreigners were immured within their factories, and he was unable to obtain foreign aid, he applied to a native practitioner; and, when called to him again, which was not till the 1st of November, he was found in a sad condition. His legs were dropsical, and swollen to an enormous degree, and the old gentleman expressed his anxious fears that he must soon die.

Laxatives and diuretics were immediately prescribed, which removed the swelling of his legs and other dropsical symptoms with almost incredible rapidity; and by careful attention to his diet and regulation of his bowels, his general health has wonderfully improved; general remedies for his palsy have been employed — bleeding from the arm and along the spine, blisters, strychnine continued until the full effects of it were manifested on the system, electricity, &c. The paralysis still continues, however; but excepting that, he is now in good health and eats, drinks, and sleeps, as well as ever.

He is an amusing, talkative, old gentleman, and is very fond of dwelling on the circumstance of his father being one of the legates attending lord Macartney's embassy from Teëntsin to Peking, the Van tazhin of the account of that mission. After Mak'a'rney, S'tan'ton, and Thoma S'tan'ton, (lord Macartney, sir G. L. Staunton, and his son, then a little boy, the present sir George Thomas Staunton), he has often inquired with interest; he even wears, at this day a pair of spectacles given by sir G. L. Staunton to his father. For a number of his friends, male and female, in Kwangse, where his family yet remains, medicines have, at his earnestly reiterated intreaties, been prescribed, after careful endeavors to understand from his minute explanations their cases.

In a few days after the departure of most of the English residents from Canton, Chin Tsungloo, aged 53, a member of the Board of Rites at Peking, and lately from Yunnan, visited the factories, to be treated for a neuralgic affection of his head, involving his hearing. He has been much benefited, but is still under treatment, the cure having been interrupted by his absence at Kwangse during a part of the summer.

In concluding the report of cases, a word or two may be deemed necessary to show why the cases of men of rank have appeared so much oftener and more in detail than those of the lower classes. First, from the unrecognized position of foreigners in any other capacity than as merchants, the officers of the government have greater advantages for *forcing* more particular attention, and this state of

things has been enhanced since the tighter drawing of the restrictions by the commissioner during the last year; and secondly, the officers being more instructed, are better qualified to converse and express opinions as to their own diseases, as well as on other things; they also more frequently write down both such opinions and the expressions of their feelings after cure: while the lower classes rarely prepare any descriptions of their cases, but merely answer in few words the inquiries of the physician; and to express their feelings after cure are generally obliged to resort to the mechanical medium of getting a pedantic scribe to draw out a flowery address,—which is indeed not uncommon even with the better classes, who have less excuse for it. In reply to the remark, that the lower classes may often express their real feelings more characteristically in speech, and that while in the house as in-door patients may acquire confidence to converse on many subjects, and may say many things worthy of remembrance,—it must be admitted, that such a proficiency in speaking the language has not yet been attained as to enable the physician to *draw out* much of such conversation, or readily to understand many of the more reflective remarks of patients: it is comparatively easy to talk intelligibly on the ordinary subjects affecting their bodily health or pains; but to discourse of those things that develop mind requires very high attainments in the knowledge of a language. With what is *written*, it is somewhat different, as matter not at first understood can be studied over and over, and with the advantages of native assistance.

One or two papers which had been marked for translation, as throwing no little light upon Chinese ideas of medicine, are omitted, from want of time sufficient to deal fairly by them.

ART. V. *Illustrations of passages of Scripture, drawn from the manners and customs of the Chinese.*

A NEW illustration of an old and familiar truth sometimes invests that truth with all the charms of novelty; and what had been laid up in the memory, as an undoubted fact indeed, but one that possessed very little interest—stored away in some forgotten niche of the mind, like a mummy in a case—becomes as it were vivified by an exhibition of it in actual life. The important aid which a reference to the

usages of Asiatic nations has often given to the better understanding of passages of Sacred Scripture, showing the justness of the comparisons, and enforcing the truth of the sacred page, induces us to present a few illustrations drawn from the customs of the Chinese. Most of them we have casually noticed; others are abridged from the *Indo-chinese Gleaner*.

MATT. VI, 7. *But when ye pray use not vain repetitions as the heathen do; for they think they shall be heard for their much speaking.*—The following extract from the books of the *Budhists* shows, in a striking manner, how just is the charge here brought against the Gentiles. It is a canon delivered by Fuh, to be repeated for the exterminating of all misfortunes, and for the attaining of life in the pure land, Tolone; it is to be repeated three times.

Nan-mo O-me-to po-yay, to-ta-keä to-yay, to-te-yay-ta, O-me-le-too po-kwän, O-me-le-to, seëh-tan-po-kwän, O-me-le-to, kwän-keä-lan-te O-me-le-to, kwän-keä-lan-te; keä-me-ne keä-keä-na, chih-to-keä-le po-po-ho.

This prayer, or whatever it may be called, is perfectly unintelligible to every Chinese; nor does one out of a hundred of the priests, who daily use it in their devotions, understand the meaning. It is composed of the bare sounds of Sanskrit words, expressed as nearly as they can be by Chinese characters; and as it is thus deprived of the essential requisite of a prayer, the priest contents himself with repeating the sounds as rapidly as they can be enunciated, all the while beating a wooden drum in order to arouse the attention of the god. They are supposed to possess a mystical and most wonderful efficacy for the removal of all evil. The editor of the book from which this is taken, adds; "This prayer is for the use of those who are traveling to life. The god Om^{eto} (or Budha) rests on the top of the heads of those who repeat this, in order to save them from all their enemies, to render them safe and comfortable in life, and to confer upon them any mode of future existence which they may, at the hour of death, desire. When a person has repeated it twenty myriads of times (200,000), then the intelligence of Poote begins to bud within. When he has repeated it thirty myriads of time (300,000), he is at no distance from a personal vision of the face of the god Om^{eto}." In the passage of Scripture which this quotation is intended to illustrate, Jesus condemns the repetitions of the heathen, not merely from their vanity and utter inability to produce any salutary impression upon the heart, or reform in the life, but also from their motive in using them, "because they think they shall be

heard for their much speaking." In the same work are a number of plates representing various forms of Budha, sitting on a lotus flower. Each form is surrounded by six dotted lines shaped like a pear, springing from the lotus at the bottom, and terminating in a point at the top, which are thus explained. "On the right are nine plates representing the lotus. These 5048 dots, contained within the circling lines, are intended to be marked with a red pencil, one dot for every hundred or thousand repetitions of the name of Budha. After a long time, when the whole is filled up, they are to be again gone over with some other kind of ink; and at the hour of death, the plates thus filled up, are to be burned to ashes, that they may pass into the other world as a testimony in favor of him who used them. Depending on the merit of this virtue, he goes to live in the pure land." "Alas!" will the humble and grateful Christian exclaim, after reading this, "alas! how vain are all the seekings of the human heart to find out God; but what should I have known or done better than this without the Bible!"

PROV. XXV, 3. *The heaven for height, and the earth for depth, and the heart of kings is unsearchable.*—The following aphorism from the *Ming sin Paau Kcên*, seems to convey a similar idea. "The fish dwell in the bottom of the water, and the eagles in the sides of heaven; the one though high may be reached by an arrow, and the other though deep may be angled for; but the heart of man at only a cubit's distance cannot be known. Heaven can be spanned, earth can be fathomed, but the heart of man cannot be measured."

ISAIAH LVII. 6. *Among the smooth stones of the stream is thy portion; they, they are thy lot; even to them hast thou poured a drink-offering, thou hast offered a meat-offering.*—Of the worship of smooth stones by many heathen nations, there are many testimonies in ancient writers. "They were," says bishop Lowth, "called *βαϊβυλοι* and *βαϊβυλια*, probably from the stone which Jacob erected at Bethel, pouring oil on the top of it. Theophrastus has marked their worship as one strong feature in the character of the superstitious man; 'passing by the anointed stones in the streets, he takes out his vial of oil, and pours it on them; and having fallen on his knees and made his adorations, he departs.'" In China, the *shay shin*, or gods of the land, are represented by a water-worn stone, elevated upon a rude altar, and constantly worshiped by burning incense sticks before it. Every village, and every street of 25 families, erects one of these altars, and, in the spring and autumn, worship the deities.

supposed to be enshrined upon it. The agricultural classes, who reverence these gods more particularly, call in the aid of priests, and at certain times, generally on the 2d of the 2d month, invoke a blessing upon the season. The priests, three or four in number, dressed in robes of yellow and green, are accompanied by a few musicians with their instruments. One servant, bearing a tray filled with cakes, preserves, and meats, precedes them, followed by another carrying several small cups and a can of spirits, the whole party attended by their employer. The priests, on approaching the altar, first order the eatables to be presented before the stone, and then make a libation before and upon it of three cups of spirits; after this, there is a flourish upon the gong and trumpet, and then they mumble over the prescribed form, supposed to implore a blessing upon the surrounding fields, but which neither themselves nor any one else can understand by reason of their rapid enunciation. After the prayer is said, the priests and their attendants make a few bows before the altar, sometimes pouring out a second libation, and then pass on to the next altar. During this ceremony, not only the attendants and the idle boys around, are in high spirits, but the priests too, usually manifest great glee, and impress the spectator with the idea that it is all a farce; the landlord is the only serious exception, and, judging from his looks, he seems to be thinking more of the expense incurred than of the good besought.

MARK VII, 11. *But ye say, if a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; he shall be free.*—The priests of Budha in China profess to take an entire farewell of their parents or other relations; or as they express it, *chüh keä*, ‘to go out of the family,’ and separate themselves from the world. It is no longer their duty ‘to do aught for their father or mother,’ thus rendering the command of God of none effect. But this tenet is as dissonant with the ethics of Confucius, as it is opposed to the fifth commandment and the plainest dictates of nature, and is consequently practiced by none among the Chinese except the devotees of Budha, nor is it always obeyed even by them. It is rather, as we suppose it was among the Pharisees, an instance of the unnatural doctrines of the sect.

ECC. VII, 6. *For as the crackling of thorns under a pot, so is the laughter of the fool.*—On account of the expensiveness of wood for fuel, the poor Chinese cut the coarse grass which grows upon the hill-sides, in the islands about Macao, and use it for purposes of cooking. It consists, for the most part, of a species of *Andropogon*, and

is cut in the autumn, and bound up in bundles for winter's use. It resembles the dry thorns which were used for fuel in Judea in its unsubstantial nature, and its crackling blaze forms not an unapt simile for the laughter of the fool: making a great flame and noise, but without heat in the burning, or coals in the embers.

MAT. XX, 3. *And he went out about the third hour, and saw others standing idle in the market-place.*—If one passes through the streets of Canton in the morning, he will meet here and there crowds of laborers assembled. These men are porters or coolies waiting to be hired for the day, and in order to be obvious to all, they choose the most public corners, where they assemble in little parties. Each individual, or sometimes each couple, is provided with a carrying pole and a pair of rope slings; and with these they perform all the services which fall to carts, cart-horses, and carters too, in other countries. They are arranged into companies, and claim to do all the portage in their districts. However, in large towns, where every shopman generally hires his own coolies by the month, these men often stand idle the livelong day, because 'no man calleth them.'

LUKE VI, 38. *Good measure, pressed down and shaken together, and running over, shall men give into your bosom.*—The dress of the Japanese and Lewchewans consists of a number of long robes like night-gowns, which overlap in front, and are secured by a girdle at the waist. One of the gowns is adapted to contain articles, and is used very extensively for such a purpose, and the appearance of the bosom of the dress shows how easily it can be thus employed. Among the latter people, we have seen a large supply of paper nose-wipers, a portable Chinese writing apparatus with a quantity of paper, a tobacco-pipe and pouch, carried in this capacious receptacle, to which were easily added a number of presents, without inconveniencing the person. The bosoms of the dress among the Greeks and Hebrews were also used to carry articles in the same manner, and the elegance and appropriateness of the various images of affection and love derived from this circumstance cannot fail to strike the careful observer.

JOHN II, 14. *And the changers of money sitting.*—The practice here alluded to, of persons keeping small tables, where money can be changed, is very common in several Asiatic countries, and perhaps in none more frequent than in China. Those who are itinerant, usually provide themselves with a small table, about three feet long by fifteen inches wide, and establish it on the way-side, at the corners of the streets, before the temples, and in the markets; in short, wherever there is a thoroughfare, the money-changer is generally not

far off. The strings of copper cash are piled on one side, often secured to the table by a chain, and the silver is kept in drawers, with the small ivory yard with which it is weighed, which is more peculiarly the implement of this profession. Their sign is a wooden figure carved in the form of a cylinder to represent a string of cash.

JOB XIX, 23, 24. *O! that my words were even now written down;*

O! that they were engraven upon a table;

With a pen of iron upon lead!

That they were sculptured upon a rock for ever!

Good's translation.

—Engraved rocks are seen in China, though the practice is not carried to the same extent as in Persia, India, and other eastern countries, to commemorate remarkable events, for the literature of the people obviates the necessity. The smoothed surfaces of rocks *in situ* are, however, engraved with characters under the direction of geomancers, or *fungshwuy* doctors, when they lie in spots esteemed lucky; such characters are supposed to have some cabalistic influence upon the fortunes of the surrounding country. The pillars and doorposts of temples, and the entablatures of honorary portals are often inscribed with sentences and names; sometimes to commemorate distinguished or worthy individuals, and sometimes merely for ornament's sake; the skill displayed in cutting these inscriptions is at times almost inimitable. The government also employs this mode of publishing their laws and regulations, just as the Romans anciently published their Twelve Tables, which are, as the officers say, to be kept in everlasting remembrance; the characters are plainly and deeply engraven upon marble, and the slab is afterwards set up in a conspicuous station in such a manner as to preserve it from the effects of the weather.

W.

ART. VI. *An account of the visit of the French frigate L'Artemise to the Sandwich Islands, in July, 1839.*

ONE account of this visit has already been noticed, in a preceding number; see page 372; and the pamphlet now before us was mentioned in page 600. We revert to the subject here, for the purpose of introducing two official papers, which need no comment. One is from the United States' consul; and one from the king.

[No. 1.] United States' consulate, Sandwich Islands, Oct. 26th, 1839.

Sir,—As the opinion seems to be to some extent entertained that American

citizens residing in the Sandwich Islands, as missionaries under the patronage of an incorporated institution of the United States, have exerted a controlling influence upon the framers of the laws of this country, I have very respectfully to inquire, if they have ever had any voice in the passage of laws effecting the interests of other foreigners, and particularly whether they have ever had anything to do in the measures adopted by your government for the prevention of the introduction of the Catholic religion into the country. And whether, in the treatment which has been shown to any subject of the government of France, they have directly or indirectly recommended the course pursued by your government; and also whether in the attempts made under your authority to suppress the public exercise of the Roman Catholic religion on the part of your own subjects they have countenanced those attempts. If they have in any of these respects controled the action of your government, will you be pleased to inform me very explicitly in what manner and to what extent. An early reply will be a favor. With the highest considerations, I have the honor to be,

Your majesty's most obedient servant, P. A. BRINSMADE, U. S. consul.

To his majesty Kamehameha III., king of the Sandwich Islands.

[No. 2.] Kauwila House, present residence of king of Hawaii, Oct. 28th, 1839.

My respects to you, the American consul.

I have received your letter asking questions respecting the American missionaries, supposed by some to regulate the acts of my government under me; I, together with the chiefs under me, now clearly declare to you, that we do not see anything in which your questions are applicable to the American missionaries. From the time the missionaries first arrived, they have asked liberty to dwell in these islands. Communicating instruction in letters and delivering the word of God has been their business.

They were hesitatingly permitted to remain by the chiefs of that time, because they were said to be about to take away the country. We exercised forbearance, however, and protected all the missionaries; and as they frequently arrived in this country, we permitted them to remain in this kingdom, because they asked it; and when we saw the excellence of their labors, then some of the chiefs and people turned to them, in order to be instructed in letters, for those things were in our opinion really true.

When the priests of the Romish religion landed at these islands, they did not first make known to us their desire to dwell on the islands, and also their business. There was not a clear understanding with this company of priests as there was with that; because they landed in the country secretly without Kaahumanu's hearing anything about their remaining here.

When the numbers of the followers of the Romish religion became considerable, certain captains of whaleships told Kaahumanu of the evil of this way, and thus captain D . . . informed me of a great destruction in Britain in ancient time, and that his ancestors died in that slaughter, and he thought a like work would soon be done here. That was the company who informed us of the evil of the Romish religion, and also a certain French man-of-war, and a certain British man-of-war approved of what we did.

Inasmuch as I do not know of the American missionaries having had anything to do in my business with my chiefs, I have therefore inquired of them, the chiefs, and they say, no, in the same manner as I now say no, to you.

Some of them, however, have told me of having known certain things done by certain missionaries; viz., what Mr. Bingham said to Kaahumanu, "I have seen some people made to serve at hard labor on account of their having worshipped according to the Romish religion. Whose thought is that?" Kaahumanu said to him, "Mine." Then he that spake to her, objected quickly, saying, "It is not proper for you to do thus, for you have no law that will apply." When he said that, then Kaahumanu immediately replied to him with great strength, "The law respecting idolatry; for their worship is like that which we have forsaken." Mr. Clark also, and Mr. Chamberlain spoke to Kinau while Kaahumanu was yet alive, and objected to said conduct, and afterwards Dr. Judd. And at a certain time, Mr. Bingham and Mr. Bishop disputed strongly with Kinau on account of the wrong of punishing those of the Romish religion.

And now in Kekuanih's time, Mr. Richards disputed strongly with Kekuanaoa, urging the entire abolition of that thing, and that kindness should be bestowed on them, that they might be pleased, giving them also an instructor to teach them the right way; and thus also he said to Kekuanih and to me.

And afterwards when Mr. Bingham heard, by Mr. Hooper, that certain women were confined in irons at the fort, he went immediately and made known to Kekuanaoa the wickedness of their confinement for that thing; and when Kekuanaoa heard it, he immediately sent a man, and afterwards went himself to the fort to set the prisoners free, for their confinement was not by order of the chiefs.

Should it be said, by accusers, that the American missionaries are the authors of one law of the kingdom, the law respecting the sale of rum, or if not, that they have urged it strongly; I would say, a number of captains of whalships commenced that thing, thousands of my own people supported them, and when my chiefs saw that it was a good thing, they requested me to do according to the petition of that company; and when I saw that it was really an excellent thing, then I chose that as a rule of my kingdom. But that thing which you speak to me of, that they act with us, or overrule our acts, we deny it, it is not so.

We think that perhaps these are their real crimes: their teaching us knowledge. Their living with us, and sometimes translating between us and foreigners. Their not taking the sword into their hand, and saying to us with power, stop, punish not the worshipers in the Romish religion. But, to stand at variance with, and to confine that company, they have never spoken like that since the time of Kaahumanu I. down to the time that the Romish priest was confined on board the Europa.

I think, perhaps these things are not clear to you; it would perhaps be proper, therefore, that the American missionaries should be examined before you and commodore Read, and us also. Thus I have written you with respect,

(Signed) KAMEHAMEHA III.

ART. VII. *Literary notices. Mowjeh Tung Che, or A Comprehensive Treatise on Commerce. 8vo. pp. 61. With a chart.*

COMMERCE, in some of its principles and details, is well understood by the Chinese. They are exceedingly fond of it; and their domestic trade is very extensive, and is conducted in a great measure by barter. Industrious, economical, and possessing a vast extent of fertile lands, bordered by a long line of seacoast, and intersected with numerous rivers and canals, the Chinese may extend their foreign commerce to almost any amount they please, both in imports and exports: they *may*, if they will accede to and adopt the principles of free reciprocity, with requisite securities. Information regarding modern improvements they much need; and this treatise, written by the Rev. C. Gutzlaff, furnishes them, in a compendious form, much needed information,—as the table of contents will show.

"1st Book. The emperor Kanghe's remarks upon industry. Antiquity of commerce—necessity of trade arising from the mutual wants of mankind, the variety of climate and productions. Inland and foreign trade. Great advantages of commerce for increasing comforts, wealth, for strengthening foreign and friendly relations, as well as for promoting civilization. The merchant—unfounded national prejudice against this class of citizens—necessary qualifications—honesty the best policy. Companies—account of the Dutch and English monopolies, and free-trade compared; the latter far more preferable.

"2d Book. A general view of the present state of commerce. Trade of China — domestic as well as foreign. Lewchew islands, Japan, Annam, Siam, British India, &c. England, Holland, France, &c. United States, British America, Mexico, &c. African colonies. Australian colonies.

"3d Book. Transportation of goods — by land, and by sea. Junks — superiority of our ships, steam-boats, steam-carriages. Roads, railroads, canals, those of China, Holland, England, &c. Charts, light-houses, buoys, description of the coast of China.

"4th Book. Currency of China, cash, sycee silver, dollars of other countries; exportation of bullion not injurious to a country, paper money, bills of exchange, insurance companies. Trading regulations — the greater the freedom the more flourishing the commerce. Tariff of duties, warehousing, &c. Necessity for extending the trade in order to increase the revenues of the country and wealth of the nation. Petition of the London merchants setting forth the true principles of commerce, piracy, protection, convoys."

The first books opens with the words of the emperor Yungching — not Kanghe — in royal style. He says: "We think that when the high heavens produced men, they appointed to every one an employment, as the means of personal support. Therefore, though men naturally differ as to knowledge and ignorance, strength and weakness, yet none should be without an employment. Having employments, all men have a proper duty to which they should attend, both that they may be profitable to themselves, and useful to the world." See Dr. Milne's translation, under maxim tenth. Other quotations follow, from the same imperial author, and form an apt introduction. The subject has necessarily been treated with great brevity; and to this perhaps, we must attribute a want of perspicuity, which the native reader finds in parts of the treatise; but which arise in part, no doubt, from the novelty and intrinsic difficulty of some of the topics — demanding separate and elaborate treatises. We hope the work will have a wide circulation, and ere long be followed by others.

ART. VIII. *Journal of Occurrences: release of the two Spanish prisoners; arrival of the Ariel; the American consul leaves Canton; new schooners and the Cambridge; Chinese troops in Macao; imprisoned opium smokers; approaching crisis.*

APRIL 1ST. In our number for September, page 271, the burning of the Spanish brig Bilbeino, and the capture of two of her crew, were mentioned; and again, on page 328, the ill success which had attended the endeavors of her consignee to procure their release. We also mentioned the arrival of an envoy from Manila, captain Jozé M. Halcon, R. N. for the same purpose. This day, Federico Gimenes the mate, and Ynocencio del Rozario the boy, arrived in Macao in the charge of a Chinese officer, and were delivered over to the procurador, who gave a receipt for their safe arrival. From the mate, through the kindness of his friends, we have learned some particulars concerning this affair, and the conduct of the Chinese towards him and his companion. It appears, that on the evening of the 11th of Sept., four or five war-junks and some other craft, anchored very near the brig, while she was lying in the Typa, but without exciting much notice. At half past three o'clock on the morning of the 12th, a fire-raft, made of three or four boats chained together, drifted down towards the brig, but by the efforts of the crew it was avoided. Seeing this, the Chinese in the junks immediately came alongside and between 200 or 300 boarded her, and commenced

setting her on fire, both in the hull and rigging. They hauled down the Spanish flag, which had been displayed to show the character of the vessel, and also attacked the officer who pointed them to it, wounding him in the back and arms, and beating him with bamboos. Most of the crew jumped overboard as soon as the Chinese boarded, but were picked up, and together with some others on board, were put into the long-boat and set adrift, or were landed by the Chinese; three of the crew are supposed to have been drowned in leaping into the water. The mate, and Ynocencio a Súlú lad who refused to leave him, were then chained, and carried up to the Bogue. The burning vessel was discovered from Macao in the morning, but nothing could then be done to save her. On their arrival, they were led in triumphal procession, with music and accompanied by soldiers and cavalry and a large crowd, to the residence of the commissioner at Chunhow. There they were kept for about 25 days, and for 13, underwent a separate daily examination, being compelled to kneel for hours, while every means was tried to induce them to declare that the vessel was English. The officers declared that they knew her true character, that she was a smuggling vessel, and promised that instant liberation would follow a frank confession. At one time a drawn sword was held over the mate, and instant death threatened, if a confession was not made immediately; at another time, they were separated, and each was told that his fellow had confessed to her being an English vessel, and had received a box of dollars like that he saw before him, and had already left for Macao. Every means of extorting such a confession as the Chinese wished proving ineffectual, their chains were removed, and they were carried to Canton by water, and imprisoned in a temple near the governor's palace. The apartment was small and dark, being lighted by two small apertures which opened into a court, and there these two unfortunate men were confined for nearly six months, fed upon the coarsest food, without a change of raiment, and denied all communication with their friends. Soon after their removal to Canton, the consignee went thither, and contrived to convey a letter to Gimenes, who returned an answer; but a suspicion of the correspondence having come to the ears of the governor, both were searched and the room was narrowly examined, even to ripping up the bed on which they lay. On the arrival of captain Halcon, a memorial was transmitted through the American consul to the authorities at Canton, and by subsequent explanation and conference, and after the delay which usually attends all correspondence with the Chinese, the men were released. We are sorry to add that after arriving in Macao, Gimenes in a fit of derangement jumped out of a window, and narrowly escaped instant death; his derangement is evidently in consequence of the annoyances of the Chinese inflicted upon him while in their hands. He has since improved, and left for Manila. Captain Halcon is still in China, and will not leave, we suppose, until proper satisfaction and indemnity are obtained.

2d. The *Ariel*, captain Warden, which sailed from China on the 30th of May last, returned with dispatches from the home government.

11th. The American consul, P. W. Snow, esq. arrived in Macao from Canton. Soon after leaving Canton, his boat, on stopping at one of the military stations for the examination of her papers, was detained, and her people treated in a manner that in any other country would call for explanation. The object apparently was to extort money from the captain of the boat.

25th. Two or three schooners have just been launched on the river at Canton; they are built after European models, and are, we suppose, to be attached to the imperial navy. The Cambridge, last year an obnoxious "war-ship," has been purchased by the Chinese, and anchored opposite Howqua's fort in Junk river.

Two or three hundred Chinese troops, so called, are quartered in Macao. Beggarly looking men they are, without arms, undisciplined "just like rats."

The local magistrates of Canton are reforming the inveterate smokers of opium, on a large scale, by imprisonment. We have no space here for the details.

Another crisis is approaching. The present state of quiet and suspense cannot probably continue many weeks. The directors of the coming expedition have before them (with reverence be it said) God only knows what. If directed by His wisdom, they seek those things only which are right and just, then may they triumph and have good success.

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